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He thought on that land, the land of his birth,
And the innocent joys of his father's hearth.
And the smiling faces he there had seen.
When the bud was in promise, the leaf was green.

He thought of a mother's endearing care,
When she learned him to lisp his evening prayer.
He thought of the days and years gone by.
When his heart danced light, and his pulse beat high.

Then he thought of the state in which he lay,
And the cold attention which strangers pay.
And the contrast, a deadlier paleness spread.
O'er his quivering lip, as his spirit fled.

J. NEILSON, PRINTER.

ALEX. GARDNER, PRINTER.

THE RACES.

798-6

READER! If you are at all interested in horse races, either as a patron, a subscriber, a steward, a bettor, or a mere spectator, we pray you to go along with us, in the consideration of the following queries.

1. *Are they useful?* Utility is the test by which every thing is now tried; and why should not horse races be subjected to the same standard? Perhaps you question not the reasonableness of this, and are disposed to allege, that races are useful in two respects; *first*, as leading to the improvement of the breed of horses; and *second*, as affording a pleasurable relaxation for the people. In reference to your first plea, we would simply ask, whether or not the only or the most powerful incentive to efforts for the improvement of the horse, springs from the hope of winning the prizes for which races are run? Reflect how necessary the horse is to man in his diversified pursuits, and how numberless are the profitable purposes to which the energies of the horse can be applied, and you will easily see that incentives to efforts for the improvement of the breed of that noble animal would still abound, though horse races were discontinued to-morrow. Reflect moreover how few are the uses to which the race horse can be applied, and you cannot fail to perceive that no serious loss would accrue to the community, even though the species should remain in its present condition. In reference to your second plea, we entertain not a doubt that the people are sadly stinted in their real pleasures, in consequence of the undue popularity of horse racing. The great majority of our industrious population look forward to the races, and the attendant amusements, as their ancient and appointed means of gratification, and they seek no others. Now, how numerous are the sources of pure and rational pleasure, which they deprive themselves, in consequence of the prevalence of this absurd notion!—a notion, too, fostered and maintained by the increased and increasing attention paid to races on the part of those who should think more justly and act more wisely? Is not our country, for its rich and varied scenery, and natural and artificial curiosities, an object of constant attraction to strangers and foreigners? And is not our country now laid open to the visits of almost the poorest of the poor, by reason of the cheapness of travelling, resulting from the competition of traders, and improvements in art and science? Would not the money devoted to a sight of the races, and a participation in their kindred follies, afford the means of being now a greater traveller, than many a comparatively rich man, a hundred years ago, could hope to become? Would not rural excursions, and short voyages, and visits to museums, and relaxations of a similar character, lead at once to the expansion of the mind and the invigoration of the body? Can any of these results be expected from horse racing? On the contrary, ought not horse racing to be contemplated as a serious obstacle in the way of these results being attained?

2. *Are they harmless?* Many an amusement, though productive of little good, is yet attended with little evil. Can this be affirmed of horse races? Is not the training and running of the race horse at once the source of great suffering to the animal, and great danger to his rider? Is not the race itself very frequently attended with loss of limb or loss of life? Is not the issue, the ground of gambling, that most fatal and pernicious of vices? Say not that all amusements are more or less attended with these evils. It is not the case. Were it so, amusements would cease to be rational, would cease to be lawful.

3. *Are they not a wanton misapplication of money?* We live in a world abounding in ignorance, in disease, and in wretchedness. Now money, judiciously applied, is an instrument for the alleviation or banishment of each and all of these woes of humanity; and money, for the amelioration of the condition of man, is obtained with great difficulty, and by no means in proportion to what is needed. In these circumstances

vious the madness of squandering what we can spare, on so needless a folly as a horse race! Only think, that the prizes to be run for at the coming races, would of themselves, be adequate to the erection of a school, in which our children and our children's children for many generations might receive the inestimable blessings of a wholesome education—or would provide with comfortable clothing many hundreds of ragged children—or would perhaps secure advice and medicine to all the existing destitute sick in the community—or would procure food for many a helpless and hungry family. But how small a proportion of the cost of the races, is the amount of the prizes! It has been computed that 30,000 persons will be present at the ensuing races; and if we suppose that each individual expends on the average a single shilling, which he would otherwise have applied, we shall have to add £1,500 to the amount of the prizes, and as the real cost of the races; and we shall of course have both sums united to contemplate as capable of a wholesome and beneficial application to the physical and moral necessities of the population. Even this large sum, we are convinced, constitutes but a small portion of the voluntary taxation of the races. And oh, reader, were we persuaded that you would feel the force of the statement, we would remind you that the smallest of these sums, would purchase many thousand copies of the word of God, for dissemination amongst those who have no light to their feet, nor lamp to their path—would support, for a season, many home missionaries to preach the gospel, to such of our neighbours as are perishing around us for lack of knowledge—and would enable some devoted servant of the Lord Jesus to erect the standard of the cross in heathen lands, distinguished at once for a spiritual darkness that may be felt, and for a moral practice, deadening and debasing in the extreme.

1. *Are they not a rallying point for the vicious part of the population?* Where do those who live on the follies and the vices of the community pitch their tents? On the race course. Where does the pick-pocket resort for those who, either from excitement or intoxication, are unable to protect their property? To the race course. Where does the cheat look for the silly ones who may be deceived by his wiles? To the race course. Where does the harlot lie in wait for her prey? At the race course. Where are to be heard the deepest blasphemies, the vilest oaths, the foulest obscenities? On the race course. Where originate a host of those fierce quarrels, which, with one class of society, terminate in a duel, and with another class terminate in a brutal fight? On the race course. Where is human nature to be seen in its lowest degradation? On the race course. Say not, that there the good and the bad meet together, just as they meet in any other promiscuous assemblage. We blush to say, that some of the good are occasionally to be found there, and we blush still more deeply to confess that some of the good find there in their own bitter experience, the truth of the saying of Scripture, "Evil communications corrupt good manners." But the race course is not the home of the good man. To the vicious, on the contrary, it affords a genial atmosphere, and a natural stage; and this, beyond controversy, shews its native character, and its native tendency.

Hitherto, Reader, we have been arguing with you as a reasonable being. We are about to assume a loftier position, and to reason with you as a Christian. And if you are a professed follower of the Lord Jesus, and at the same time feel little or no indisposition to countenance, directly or indirectly, the races, we ask you, if your conduct, in this particular,

1. *Is not inconsistent with your prayers?* Doubtless, as a disciple of Christ, you have oftentimes, in your public and private devotions, employed that form of prayer commonly called the Lord's Prayer. And you need not to be reminded that two of the petitions it contains are, "Lead us not into temptation, but deliver us from evil." Now how inconsistent is it to

and saw him immediately afterwards plunge voluntarily into the drowning flood, would you not conclude that his petitions to you were a mockery? In like manner do you mock God, when you seek from him deliverance from temptation and from evil, and at the same time, willingly court the one, and unnecessarily come into contact with the other; and assuredly you do both, when you mingle in all the abominations of the race course. But the Lord's Prayer is a prayer for others as well as for yourself. Its petitions are in the plural, and not in the singular number. Surely therefore it becomes one presenting unto the Most High his desires that his fellow-men may be delivered from temptation, and kept from evil, to see to it, that he put not a stumbling block, or an occasion to fall, in his brother's way; and oh, surely the races must constitute such a stumbling block, when they are undeniably mixed up with "cruelty, covetousness, illness, gaming, cheating, drunkenness, riot, and blasphemy." In reference unto such instruments of iniquity, what other prayer can the Christian consistently offer, than that of the dying Jacob, concerning the actions of Simeon and Levi. "O my soul, come not thou into their secret, into their assembly mine honour, be not thou united!"—We would again ask you, as a Christian, if the countenance you, give to the races,

2. *Is not inconsistent with your obligation to glorify God?* "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." These are Divine precepts, addressed unto you; and assuredly they are most comprehensive ones. "YOUR BODY," "YOUR SPIRIT," "WHATSOEVER YOU DO," "DO ALL," are phrases which, if they embrace any thing, embrace every thing. Now, it would be an insult to your understanding, as well as a libel upon your principles, even to inquire if horse races can tend to glorify your God and Saviour. The notion is monstrous. We would also ask you, as a Christian, if the countenance you give to the races,

3. *Is not inconsistent with your obligation to shun the company of the wicked?* "What fellowship," says St. Paul, "hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Now we command you," says the same apostle, "In the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us." There are just two occasions in which it is lawful for the Christian to mingle in the society of evil men: the one in the exercise of his ordinary calling, and the other in his endeavours to minister to the bodily wants and the spiritual necessities of sinners. It will not surely be maintained that the intercourse of the race course has any relation to either of these; and therefore it must be an intercourse forbidden by the unerring charter which must regulate the movements of every genuine disciple of Christ.—Once more, we ask you, as a Christian, if the countenance you give to the races,

4. *Is not inconsistent with your obligation to do more than others?* "What do ye more than others?" is the language of our Lord to his disciples; and the inquiry is reasonable, in as much as the Christian has a perfect law to guide his conduct; a perfect example after which to copy; peculiar grace to fit him for duty; and pure motives to prompt him to action. But can he be said to do more than others, who is plain, unassuming, in simplicity and godly sincerity, to take up the language of the Psalmist, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked."—Finally, we would ask you, as a Christian, if the countenance you give to the races,

5. *Is not inconsistent with that example to others which you are bound to set?* "Ye are the light of the world: a city set on an hill

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your good works, and glorify your Father which is in heaven. Surely, surely the light of the Christian undergoes an eclipse, when it is placed amidst the vanities of the race course, not to show more clearly their folly and their sin, but to throw around them a meretricious halo. Surely the Christian knows not what he does, when he places a temple of the Holy Ghost amidst the besotted and ignorant worshippers of the god of this world; not that they may be weaned from their idolatry, but that they may be confirmed in their creed. We charge not the Christian who encourages the races with knowingly and willingly doing any thing that may increase or confirm the adherents of the god of this world; but we charge him, with the fault of acting in such a way as to lead those who exclusively serve and worship the world, and the things of the world, to dream there is little or nothing wrong in their opinions or practices.

Were we not persuaded that we have already shown with sufficient plainness, the glaring inconsistency betwixt the assumption and the maintenance of a Christian profession, and the countenance given to the follies of the turf, we would point to some additional obligations bearing on the question, under which the follower of Jesus is laid. We would say to the professed disciple of Christ—are you not required to redeem time—to abstain from all appearance of evil—to walk circumspectly, not as fools but as wise—to deny yourself—to crucify the flesh with its affections and lusts—to be a living epistle, known and read of all men—and to show, in every proper way, that you belong to a peculiar people? And we would ask him, with deep earnestness and unfeigned emotion, if attendance upon the races does not involve the negation of each and all of these plain and positive commandments? But surely we need not fill our mouth with arguments on a point so clear.

Oh, professed disciple of Christ! we blush to have to dissuade you from a practice so unseemly. Remember you have a race to run—a goal to reach—and a prize to win! And that race is the Christian journey—that goal is heaven—and that prize is eternal life.—Why should you hanker after the flesh-pots of Egypt, when a goodly land, flowing with milk and honey, is in your view? Why should you essay to accomplish the vain task of serving two masters? Why should you put in jeopardy an inheritance incorruptible, undefiled, and unfading, that you may drink a deeper draught of earthly and sensual pleasures? What, if you should, after all, lose the celestial prize which seems so surely within your reach? Its loss involves not only the forfeiture of a palm—a crown—a throne—of a heavenly palm—a heavenly crown—a heavenly throne; but entails the endurance of a misery outstripping far the power of language to describe—of computation to calculate—or imagination to conceive. For the loss of the prize of the Christian, even the crown of righteousness, resembles not the loss of the prize of the racer, which includes nothing more than temporary disappointment of cherished hopes, and is diminished generally by the bestowment of a reward of lesser value than that contended for; but is the loss, the irremediable loss of soul, body, and spirit, throughout the deathless ages of an awful eternity. He who loses heaven, finds hell. He who parts with Christ, meets with Satan. He who deviates from the straight and narrow road that leadeth unto life, strays into the wide and broad path that leads to destruction. Will you, O professing Christian! incur the hazard of a loss so tremendous? Will you rather exclaim, in a dependance on promised aid and purchased grace, Perish all worldly joys, all doubtful pleasures, all earth-born pursuits, rather than put in jeopardy my assurance of an interest in my Lord and Saviour, who gave himself for me, that he might redeem me from iniquity, and purify unto himself a peculiar people, zealous of good works.

PAISLEY, August, 1836.

MR. MOTHERWELL'S LIBRARY.

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Wednesday, 20th January, 1836,

At Twelve o'clock, noon.

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 - 2 Adam, Dr. Alex. English and Latin Dictionary, 8vo. hf-bd. Edin. 1814
 - 3 Adam, Dr. Alex. Roman Antiquities, 12mo. bds. wood cuts. Glas. 1834
 - 4 Adam, Dr. Alex. Summary of Geography and History, 8vo. bd. Lon. 1802
 - 5 Adams, Mrs. Jane, Miscellany Poems, 12mo. bd. Glas. 1734
 - 6 Addison, Joseph, Miscellaneous Works, 4 vol. 12mo. bd. Lon. 1746
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- This curious work, printed by R. Stephanus, contains the Epistle to the Dauphiness, the list of errata, and the privilege for printing, which are wanting in many copies. It is an imitation of the Georgics by Virgil. The edition is beautiful, and has been often reprinted.
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